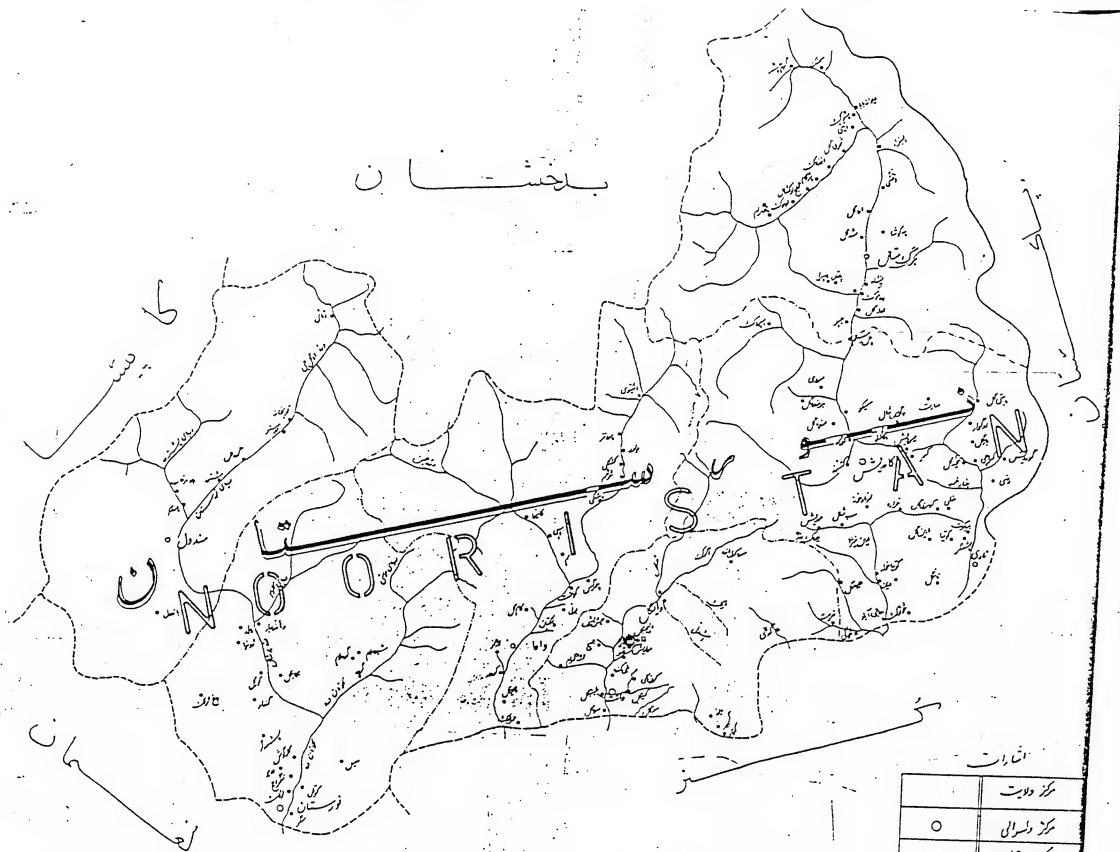
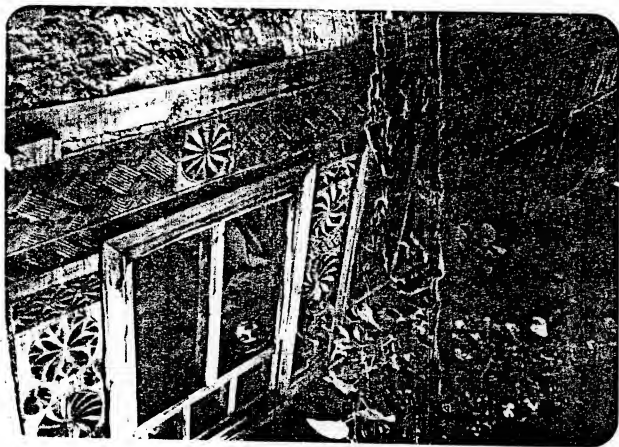
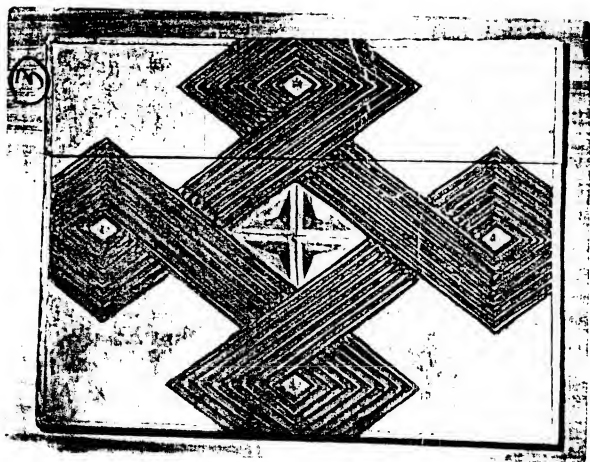
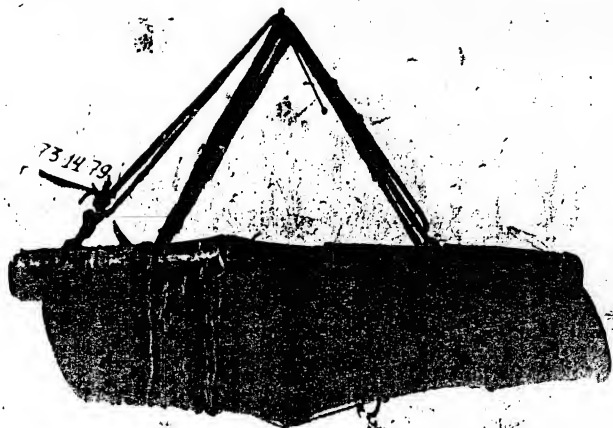


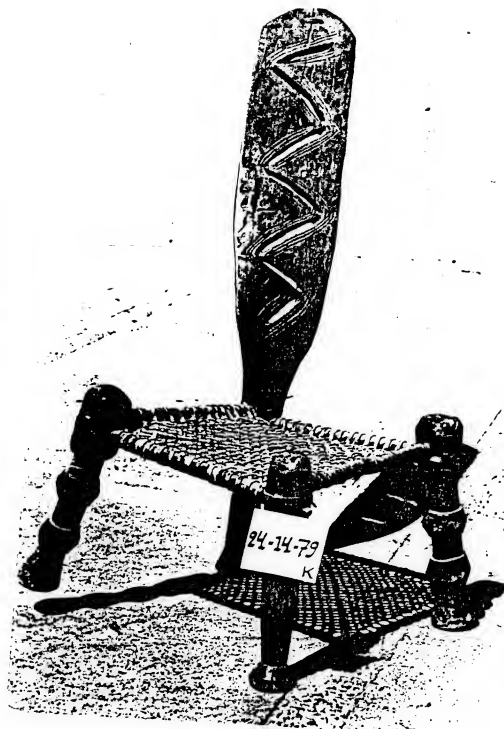
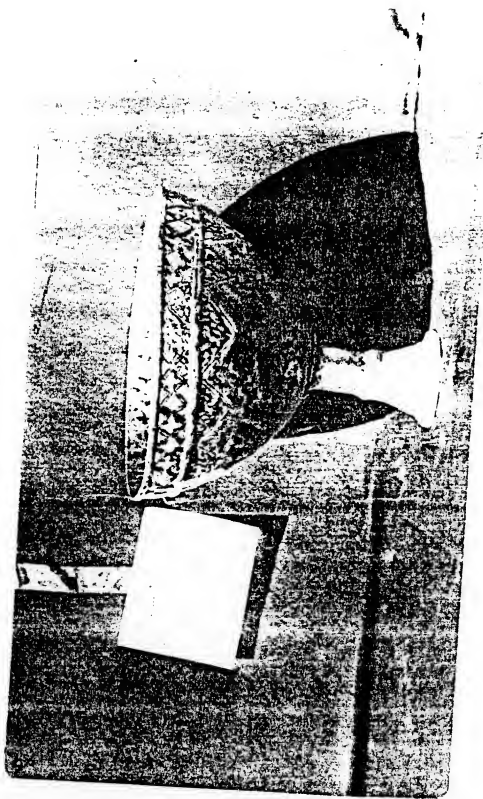
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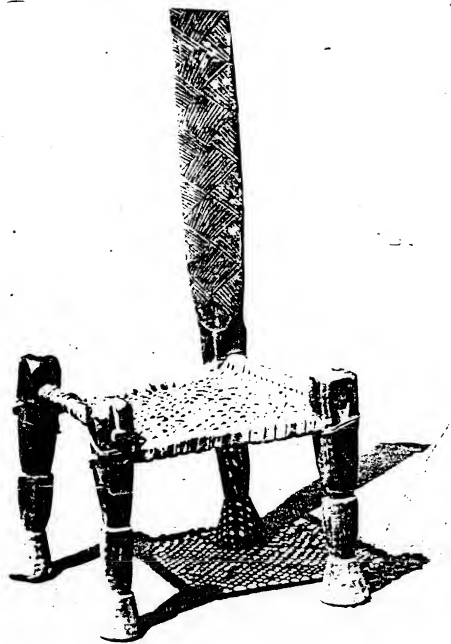


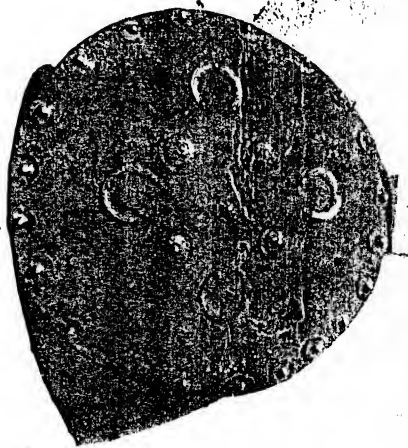
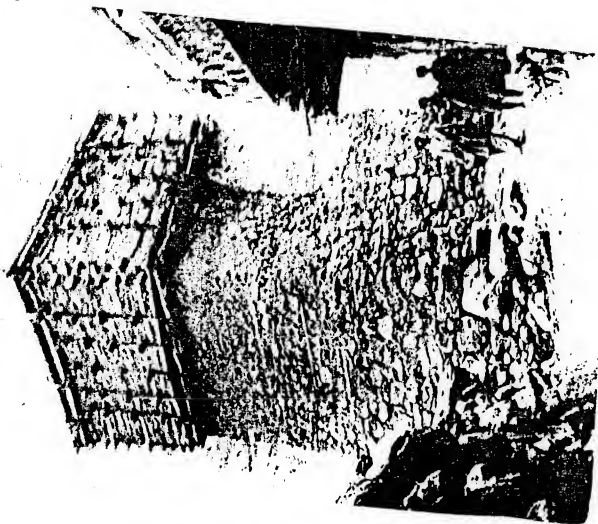
○	مرکز ولایت
○	مرکز دهستانی
○	مرکز عالی‌تباری
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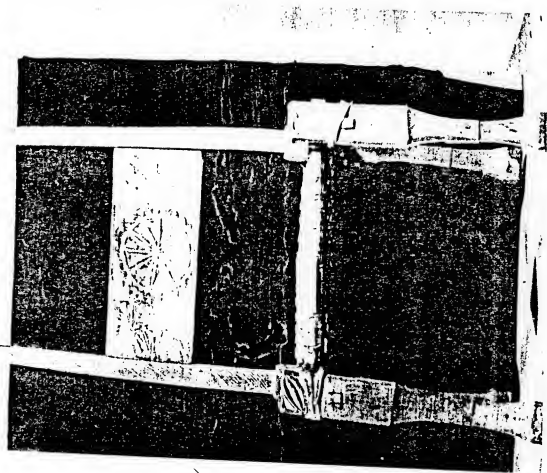


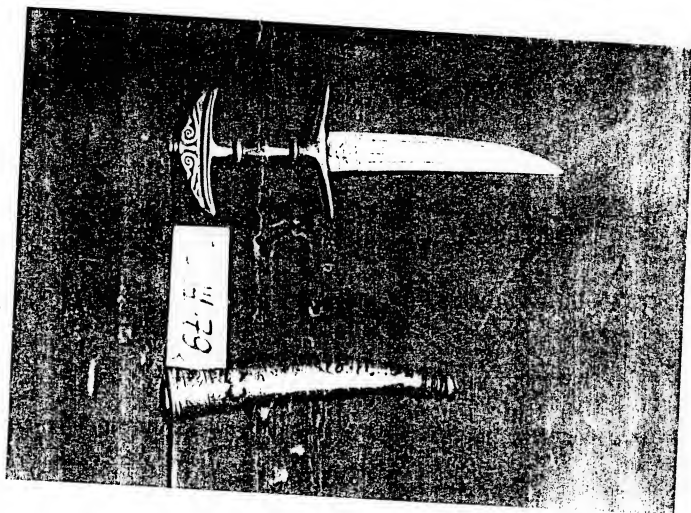
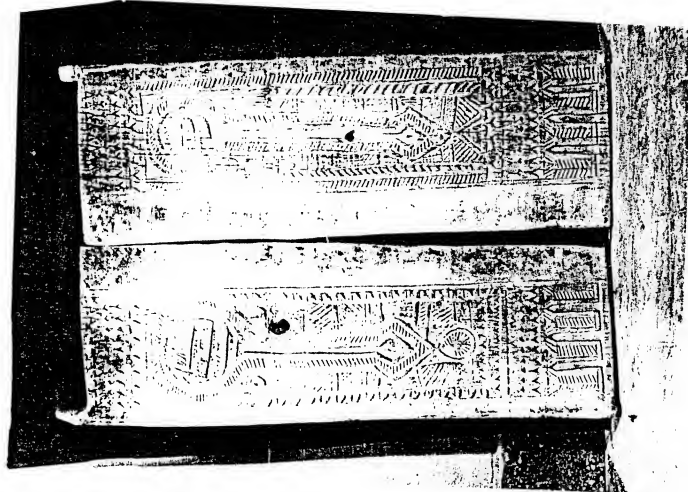


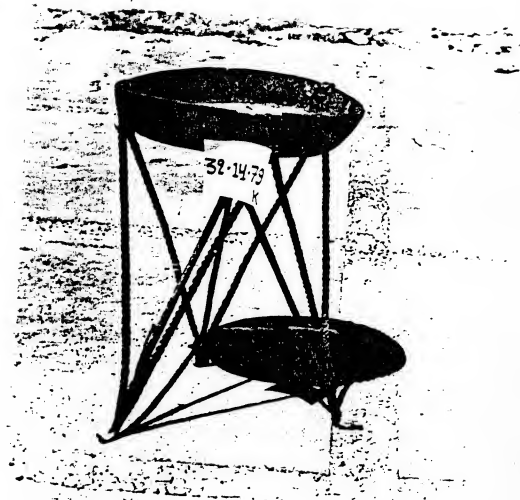
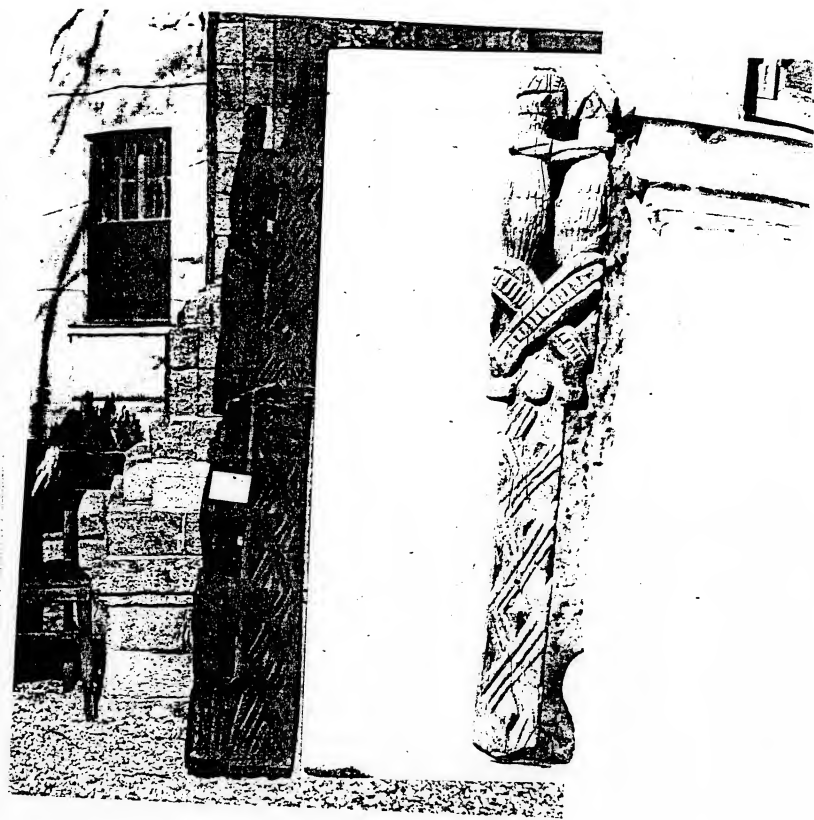


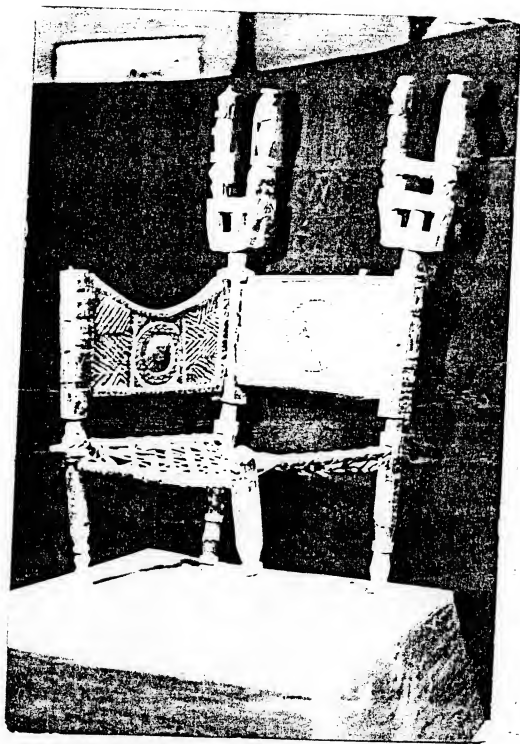
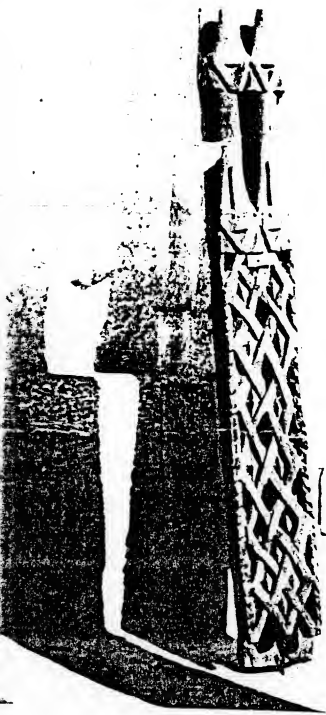














MADERA

Mission d' Aide

au Developpement des Economies Rurales
en Afghanistan



ETHNOGRAPHIC MUSEUM OF NURISTAN.

Nuristan, situated in the North East of Afghanistan and having a very classical culture, interests since one century the sociologists and linguists of the world. The Nuristani population is of the Aryan race and lived until 1895 in the Aryan culture and religion. After 1895, Amir Abdul Rahman Khan attacked Nuristan and reannexed it to Afghanistan. In this era, the Nuristanis were converted to Islam. Since this conversion until today, the Aryan classical culture of Nuristan is in danger of perishing.

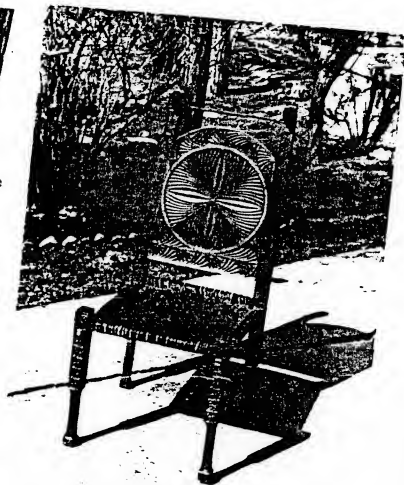
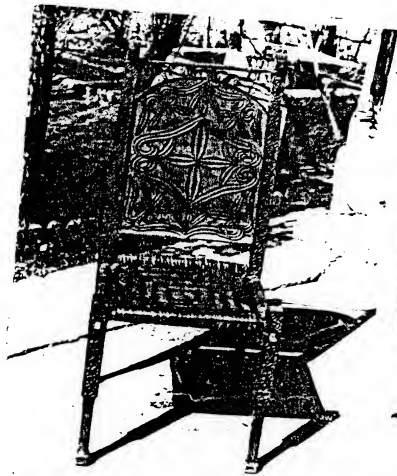
The sociologists and linguists found a lot of resemblances between the Nuristani language & culture and the Aryan civilization thus with the one of VIDA. It is why they give a big value to the seniority of the Nuristani culture and wants to save it.

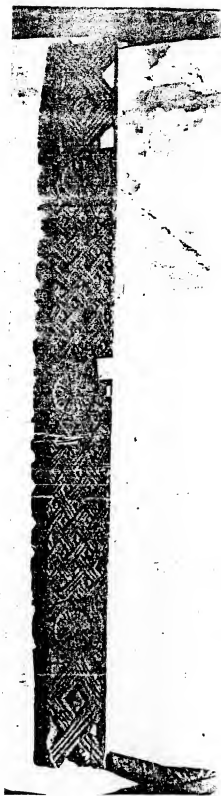
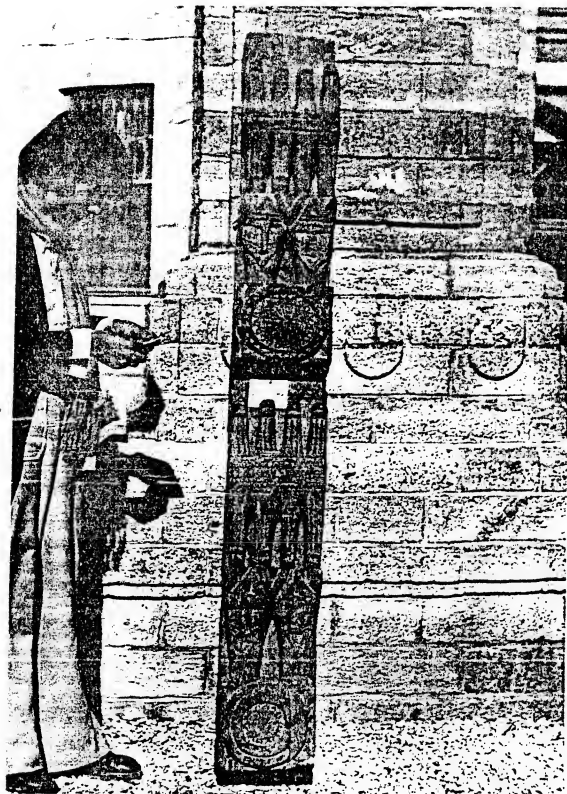
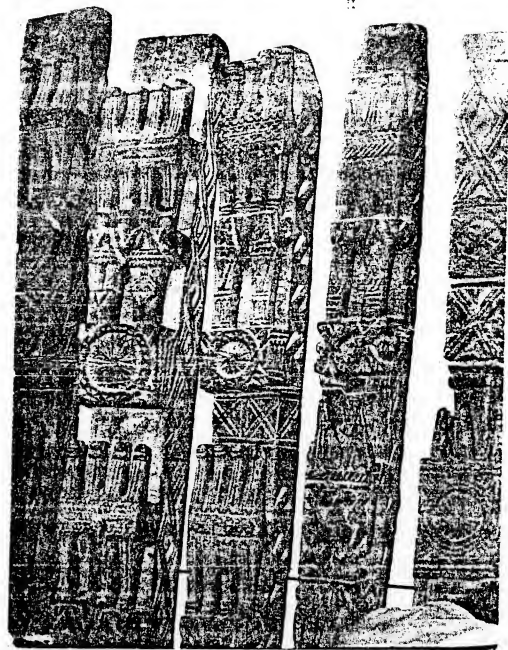
This culture is more and more in danger. In addition, the things, presenting its historical value, have disappeared from the museum of Kabul.

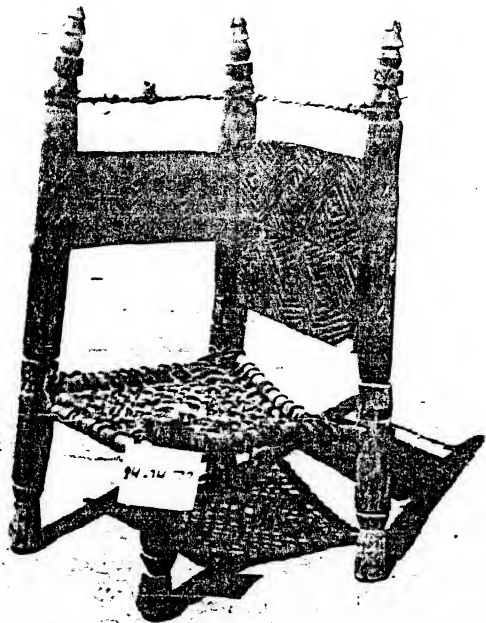
If we don't do something for saving the classical culture of Nuristan, it will no doubt completely disappear. In our opinion, the creation of one ethnologic museum in Nuristan is the only way to protect this precious culture.

We decided recently to create the "Ethnographic Museum of Nuristan". The interested persons and cultural organizations may address their inquiries to :

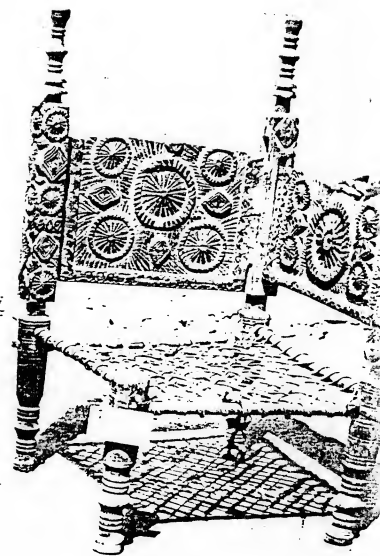
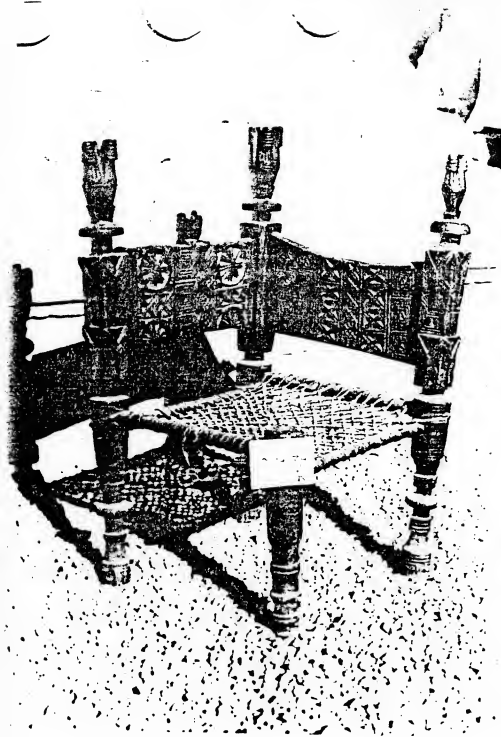
- 1- Farouq BAROUKZAI, one of the Technical Directors of MADERA Peshawar.
- 2- Samiullah TAZA, Journalist in MADERA.

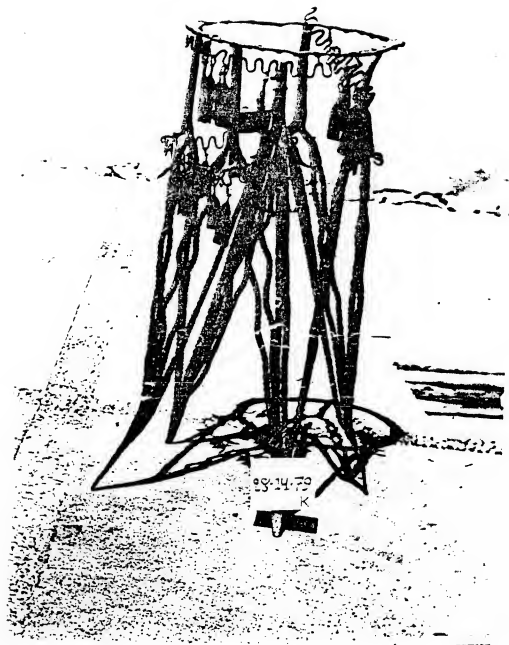


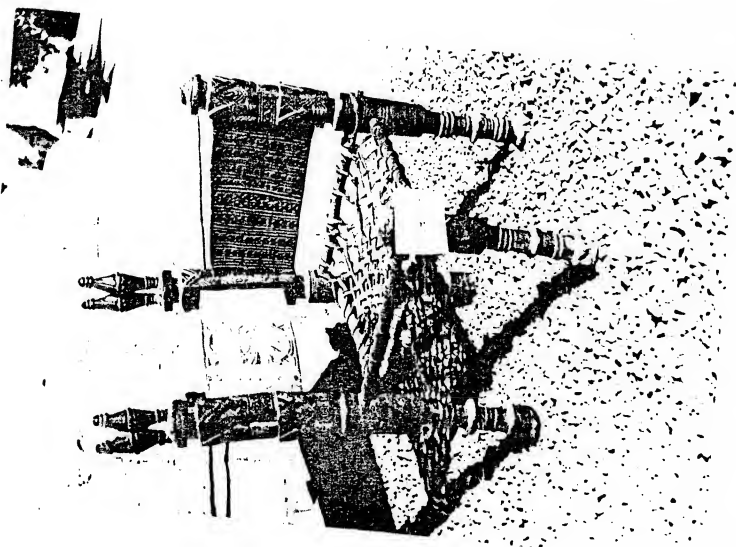
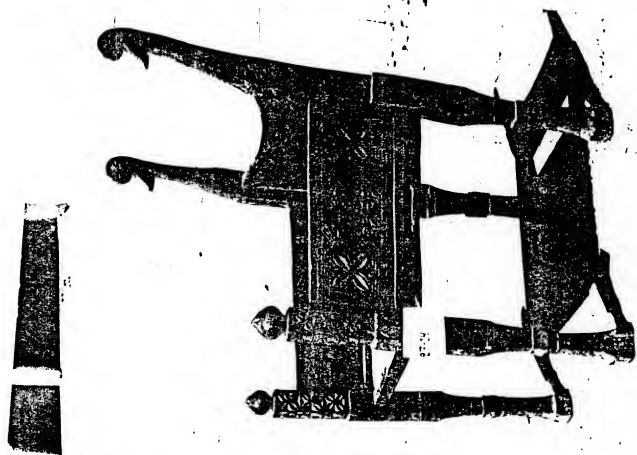




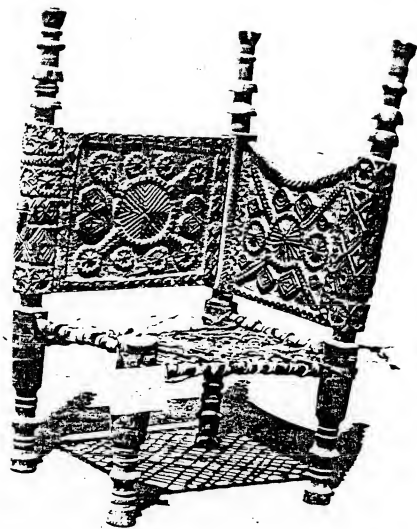
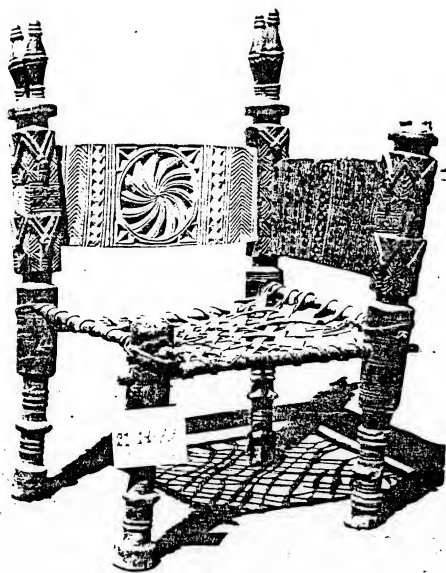


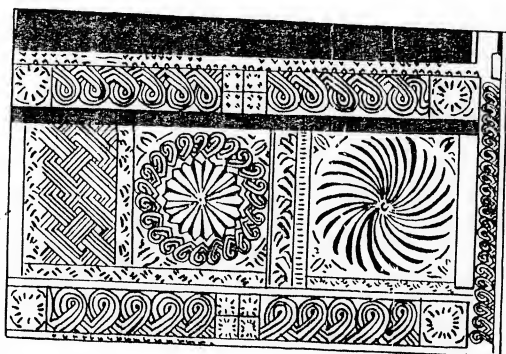
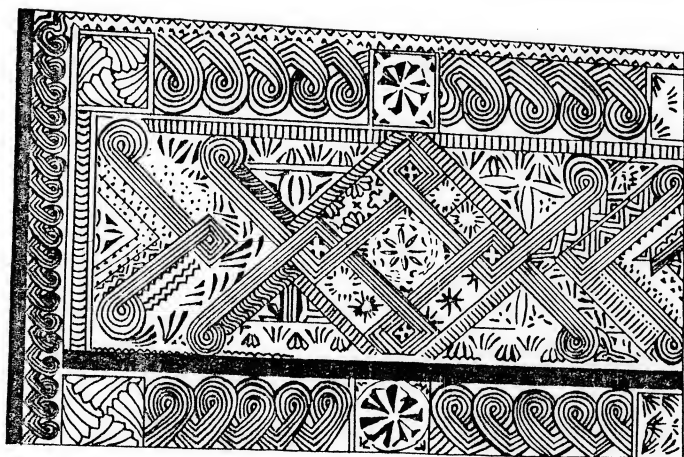






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Budget for Nooristan Ethnographical Museum
Budget Plan for (One year) Project 1995

S.No	Items	Unit	Unit-Cost	Qty	Cost (Rs)								
						Qty	Cost (Rs)	Qty	Cost (Rs)	Qty	Cost (Rs)	Qty	Cost (Rs)
1	Building		281000	1	281000								
2	Generator	Unit	40000	1	40000								
3	Urgent purch. of historical m.	Lumpsum			300000								
4	Fuel for generator	Litre	1000	12	12000								
5	Admins. & Stationary	Lumpsum			30000								
6	Trip to Peshawar	Trip	2000	24	48000								
7	Trip local	Trip	1000	60	60000								
8	Transportation	Trip	2000	12	24000								
9	Manager	1 Month	8000	12	96000								
10	Co. officer	1 Month	3000	12	36000								
11	Artistic carpenter	1 Month	3000	12	36000								
12	Cook	1 Month	1500	12	18000								
13	Guard	1 Month	1500	12	18000								
14	Food Allowance	5 Month	500	12	30000								
Total					1029000								

Salary	234000	22.74%
Investment	621000	60.35%
Running Cost	174000	16.91%
Total	1029000	100.00%

ETHNOGRAPHIC MUSEUM OF NURISTAN.

GEOGRAPHICAL SITUATION :

Nuristan is situated in the north-east of Afghanistan, to 34°, 36°, 30' of north latitude and to 70°, 71°, 30' of east longitude. It has a surface of 8,000 km² and three big valleys, situated to the southern summits of Hindukush. To the north, it is neighbouring Badakhshan and to the south lies Kunar and Laghman. The German doctor, HEBKUSH, considers Nuristan, situated to the north-east of Afghanistan, like the country of marvels. He writes : "All the mountains of Nuristan spread like a belt of defence and of dawns of strategic view, its valleys have great importance". He said that the mountains of Nuristan were the key of the victory in India.

Nuristan, having a very classical culture, possesses several kinds of forests, a good climate, magnificent landscapes and lovely nature, which attracts many tourists. One of the tourists compared the forests of Nuristan to the petrol of the Persian Gulf.

More than 300,000 people live in three valleys of Nuristan.

Historical Aspect :

The ethnographic and morphological studies proved that the Nuristanis are the descendants of the Aryans. The historians pretend that the Nuristanis of today are the descendants of the Alina tribe of the Aryans.

Alina is one of the 10 main Aryan tribes who lived in 4,000 B.C. The word of Alina is repeated several times in the book of VIDÅ. This tribe migrated, during the immigration of the Aryans, from Bokhdi (BALKH) towards the south of Hindukush summits where it began to live of the rearing.

According to history, when Alexander the Great, attacked India (327 B.C), passed the Nuristani territory and was injured during the war in Nuristan. An anthropologist Danish mission, headed by Lennart EDELBURG, wrote : "It is likely that Alexander the Great would have burnt a big village or a Nuristani fort during his transition in Kunar. According to the Danish researchers, Alexander the Great was interested in the regals, the spectacles and the championship of the Nuristanis.

Professor L. DUPREE wrote : "The Nuristani warriors won several times against the army of Alexander the Great: He was struck by the courage of the Nuristanis. It is why he enrolled 1,000 or 2,000 Nuristani warriors in his army. These warriors returned to their homeland after the death of Alexander the Great".

According to Boswaort : "During the Greek Empire in the era of Demetrius, Nuristan was named Kamuj or Kamiji of the Parapamizad province which belonged to the Greek Empire. Until 1896, the

Nuristanis, had their emancipation. Some historians say that Laghman, Chitral, Swat, Bajaur and Gilgit were part of Nuristan in this era".

The Nuristanis had a relation with the Koshanides whose civilization was in Gandhara. In addition, the Koshanide kids (or Kaidaris), whose centre was in Kapissa, had a close relation with the Nuristanis until their defeat by the Arabs. In the Islamic Encyclopedia was written : "At the beginning of the first century, Nuristan was part of the Koshanides Kingdom". The Kato word, being the name of one Nuristani tribe, comes from Kaidari word which was given as a title to some Koshanides kings.

H. Yule, an English researcher, write in Encyclopedia Britannica that Nuristan was part of one country which was located between Kashmir and Kabul. During the Middle-Age, this country was named Bilour. Nevertheless, Nuristan (or Bilouristan) constituted the country of the Kaidaris, south of Hindukush summits between Kabul and Kashmir.

After the defeat of Kabulshahan (the kings of Kabul) by the Arabs, the Kaidaris transferred their capital from Kapisa to Kabul. The last king of this tribe, called Katoraman, could not resist against the attacks of the Arabs and he decided to transfer his capital from Kabul to the East. H. Divala said that the word "Katoraman" comes from "kator" which was the former name of Kafiristan (country of the infidels) or the present Nuristan.

Ghulam Mohammad Ghobar, the Afghan historian presents Nuristan : "The province of Bilouristan was bordered to the east by Kashmir, to the south by Gandhara and to the west by the valleys of Nejarb and Panjsher".

Bellew said that Kafiristan constituted of Chitral, Yasin, Gilgit, Sebaro. Yule, also said that the Nuristan which was located between Kabul and Kashmir, during the Middle-Age, was named Bilour. The researchers, particularly the linguists, called Dardestan, the former Nuristan.

After the Islamic power settled in Gandhara, several places were separated from Bilouristan and converted to Islam. The forefathers of today's Nuristanis resisted and didn't convert to Islam. It is why they underwent a lot of difficulties and pains. According to the historical witnesses, the Nuristanis progressively deserted the places south of Bilouristan (north of Gandhara) and the closer regions to Jalalabad. They finally chose the valleys south of Hindukush mountains chain, a region easy to defend.

Sultan Mahmood of Ghazni is the first Muslim king, who pursuing Rayan Kabuli, attacked Nuristan (1020). After him, Timur Lane and the accessors of Babur, attacked Nuristan. After Islam conquered Afghanistan, the former Nuristan (Kafiristan) was besieged and attacked by different tribes, controlled by fanatic mullahs who continually attacked Nuristan and massacred the people. This invasion lasted at least 1,200 years. In history,

it was one of the most oppressive religious and one of the longest war. In 1895, Amir Abdul Rahman Khan conquered Nuristan and spread Islam in this province. During this period, this province lacked development. Its inhabitants, with limited means, have been able to defend their belief and their region.

HISTORICAL VALUE OF THE NURISTANI CULTURE :

Ahmad Ali Kohzad, the famous Afghan historian wrote : "The Alynians not only keep the Aryans race and features but also their former classical culture. The survey of their life, custom, habits and their language sorely lightens the ancestral history of our country. The Nuristanis kept their race, language, customs, culture, civilization and their principles of conduct better than all the other Afghans. Moreover, this historian not only insists on the Nuristani cultural traditions but also takes them into consideration for the knowledge of the Aryan culture and civilization.

Tytler, the American researcher wrote about the Nuristani civilization : "Love for decoration, taste for architecture, shows us this reality that the Nuristanis lived an excellent era of human development and that they have lost all their acquires"

An other researcher writes : "The effort, activity, strength and motivation are characteristics of Nuristani people. One notices on their face that they underwent a lot of pains and damnations". That is the result of a continual harassment of being treated as infidel during more than thousand years.

Edelberg, the Danish researcher wrote : "Before the researchers entered Nuristan, their neighbours who had a religious hostility with the Nuristanis, presented them like an uncultivated and uncivilized population. When these researchers entered this province and after having studied the country, culture, race and the Nuristani civilization, they understood that the Nuristanis have a very interesting culture and civilization. Basing themselves on its historical properties, they named the Nuristan of Pre-Islam, as the country of Hindukush, and its culture and civilization, as the civilization of Hindukush.

Concerning the Nuristani properties and the seniority of the Nuristani language, the famous linguists like Morgenstern, Buddoruss, Grison and Fussman believed that this language had a position between the "Iranic" and "Indic" languages (Indo-European languages). This language kept its former controlled grammar until our days.

Benonist said on this subject : "The Nuristani dialects are of the family of the Indo-European languages more exactly Indo-Iranian languages. They have some appropriate features and resemble much to these two language families (Indo European). It obliges us of believing that these dialects were brought to Nuristan by the first Indo-Iranian populations to the moment where there was no conflict between the two languages (VEDA and AVESTA). These dialects are more ancient than REGVIDA. One

could conclude that the Nuristani dialects being derived from the ancient Indo-Iranian language, are not affected and didn't undergo any change as this province is very remote.

PRESENT SITUATION OF THE NURISTANI CULTURE :

As Nuristan was besieged by the Muslims for 1200 years under the name of Kafiristan, its inhabitants defended their belief, their classical civilization and their region. This culture has its own features which contains the strong background of former Aryan (the nobility) belief and reinforced the morals of the population facing the enemy of their belief and their homeland during the laborious situation of blockade. Then the population defended the securities until the last drop of its blood (material and spiritual).

After the occupation of Nuristan by Amir Abdul Rahman Khan and its annexation to Afghanistan, the Nuristanis could perpetuate their former Aryan culture, the culture of their forefathers until the 19th century. One could consider it like a blessing for this region.

After this event, the number of Nuristani inhabitants and some neighbouring regions are increased. The previous states didn't make any attention to the Nuristani culture and didn't protect it. The neighbouring regions, always hostile to Nuristan, continued to despise this culture and civilization. The religious leadership opposed to the cultural values and civilization of Nuristan, thus regular attacks were pursued against the Nuristani culture.

Present Situation :

Today, most of our magnificent customs and human habits (like motherhood, birthdays, feasts, celebrations) and other things representing this culture like the silver cups, arrow and bow, different metal torches, spears, weapons and musical instruments etc. are partially or completely destroyed. Other values still existing are on the point of disappearing and of being forgotten.

WHY WE SHOULD HAVE THE ETHNOGRAPHIC MUSEUM ?

If one studies the past 100 years, one notices that nearly few traditions have disappeared. It is because our forefathers were greatly attached to their culture and civilization inherited from their predecessors. They lived with this civilization and were not ready to abandon the valuable inheritance of their forefathers so easily. They strongly decided to protect and defend these traditions against the religious and their descendants.

The previous generation was very attached to the culture of its ascendants and lived for a long time with it. The present generation, ignorant of the value of this civilization and culture, doesn't take into consideration the spiritual and historical importance of this culture.

Until present, despite the resistance, some material and spiritual traditions of the Nuristani culture have vanished because of the hostilities of the religious, some neighbouring populations, tradesmen' invasion, indifference of the states, and finally, because of the incomprehension of the local population. An other part of these traditions is on the point of disappearing. Because of all this, unfortunately, the Nuristanis think that their former culture and customs are false, without interest and useless.

Their desire in front of the introduction of a more modern way of life and the invasion of the interested tradesmen purchase these ancient things and bring it outside the valleys of Nuristan. These are two other dangers which menace the life of this culture and civilization.

Currently, we are in such a situation where we know the culture of our ancestors and understand its historical value. The other vanished traditions are still in the memory of the living persons. There are also some artists for the reproduction of the objects purchased and exported. We could also recover the objects exported abroad.

Creating an ethnographic museum, we could avoid, in the present situation, the disappearance of the culture and some ancient things of the Nuristani civilization. In this way, we could deliver them to the future generation. With the least carelessness, it is impossible of reconstructing and reviving these cultural works. We will be witness of the disappearance of the patterns of the 3,000 old Aryan civilization.

Taking into account the vigour of the invasion and the attack of the classical culture of Nuristan and the course of its distribution, the present situation is the best time for protecting the classical culture of Nuristan.

In the present situation, it is important to protect this culture because all the Nuristani works, placed in the museum of Kabul, are burnt and have vanished. In creating the ethnographic museum of Nuristan, we could collect all the Nuristani cultural works and have a library which will contain all the works on Nuristan, which will be profitable to all the researchers who are interested in Nuristan and its culture.

The realization of our desires and the protection of the classical culture, attacked from all directions, are not practicable with few possibilities and the individual will. In order to reach this goal, it is necessary that the organizations interested in this culture and civilization, help us so that this culture is saved. Adding that the ethnographic museum will be created in the central part of Nuristan (i.e. Weygal valley), this museum will become autonomous within three or four years

after having developed the productive activities side by side with its other activities.

THE TECHNICAL PRINCIPLES OF THE CREATION OF MUSEUM :

1. Purchase of One Building :

We could create this museum in one of the former houses, appointed Oleama well Kantar Kont. It will contain a sculpted room according to the former classical style, an alcove, a cellar, a shelter, a barn, a big hall and a neighbouring room. This neighbouring room will also contain an alcove, a cellar, a shelter and a barn. This building contains 11 rooms as a whole. Not having possessed this building, one could construct another building having the same features.

2. After having bought/constructed the building, we will restore, clean and bring some changes for transferring it into a museum.

3. Once these works are accomplished, we will buy the cultural things and put them in the museum.

4. After purchase or during purchase, we will have to explain all the things of the museum. Alongwith these works, we will have to create a library regarding the Nuristanology with the support of our foreign friends.

During the purchase it is necessary to respect the following points :

1. Purchase of the Rare Things :

It is necessary to buy the rare things on priority basis : silver cups, fighting weapons, musical instruments and torches etc...

2. Reconstruction of the Destroyed Works :

Reproduce the objects which are in the memory of the workers and population : Seal, Ghitchak (musical instrument).

3. Purchases of the Present Things :

Buying all the things which serves the populations daily.

4. Purchase of Some Things from Abroad :

There are some things which could be found only abroad, it is necessary to look for them outside the country and bring them to the museum, for example, silver cups and gunpowder rifles etc.

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LEGEND

■	PROVINCE CENTRE
○	DISTRICT
◦	VILLAGE
)(PASS
△	HIGHEST POINT
—	RIVER OR STREAM
- - -	DISTRICT BORDER
⊙	SELECTED PLACE FOR ETHNOGRAPHICAL MUSEUM

